

Ch. V. "Brides Come to Knee"

1905-06

Songsil

See
fixed
with
Dr. Baird

air. At our June conference in Seoul much had been said about Korea's need of schools, and need for an organized system of schools, a primary school where ever there was a strong church, a high school in every mission station for each ~~set~~^{sex}, and a college or university in P'yongyang or Seoul. A conference of missionaries of all denomination meeting in Seoul at the same time as our conference had put itself on record in favor of cooperation for union efforts where ever possible. Why couldn't we have a union high school in P'yongyang? Dr. Baird had been in Seoul to that meeting and was in favor of cooperation as I had found out in an interview with him ^{* See page 46} and also he had secured the P'yongyang Presbyterian mission's approval for cooperation between their mission and ours, beginning immediately in their academy, which Dr. Baird had built. I ~~had~~ had trained a few boys and organized a night school for young men. I then selected a few of these boys and recommended them to Dr. Baird for our share of students. While I offered to teach mathematics in the Academy. Our mission station in P'yongyang had agreed heartily to this cooperation and Bishop Harris had added the appointment to teach in the academy to my other appointments. I was to be at liberty to organize primary schools anywhere in the P'yongyang district. As I ~~had~~ noted before, John Moore had started some embryo schools on his circuit. I would like to introduce here the names of the ~~two~~^{three} boys I had been teaching for two years and who were now going to study in the Union Academy: Ch' Ke-solm, and Kim Tuk-suh, and Pyun Sung-ok. 'Ch' was my language teacher for two years. (Ch and Pyun later became leading Korean preachers and Kim became principal of our P'yongyang high school. All three came to America and got college degrees.) Not long after I began teaching in the Academy I received ^{an urgent} a call to come to Sinjang on my old circuit. The word I received that Sinjang church was being threatened ^{and} by Tonghaks, and anti-Western society. A group of young men in our church there, calling themselves "Epworth Leaguers," ^{the name} ~~had~~ had in the Methodist Church for the youth group, had secured from the magistrate of the district, using my name without my knowledge,

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Tonghaks

and old shrine building, which had not been used by the neighborhood for
 sometime, telling the official that I wanted it for a school. The Tonghaks
 said this was a misuse of a shrine built for the worship of certain local
 gods and by telling the people that this use by a foreigner would enrage the
 local ^{spirits} gods, and bring ^{down} down on them ^{sure} their misfortune. The people had gathered by the
 hundreds and were being led by the Tonghaks who sent word that they were coming
^{to} the Sinjang to tear down the church and beat up those who were guilty. But
 what the church leader thought I could do, ^{by coming} ~~to come~~ up there to argue with the
 mob, I hadn't the ghost of a notion. I got a letter from Charlie Morris, who
 now lived in ^{Yenchen} (Yerbin) that he and his wife were coming down to Pyongyang.
 In his capacity ^{as} superintendent, he had planned to come by Sinjang and have
 a quarterly conference with the ^{native} church. I figured that he would arrive at
 Sinjang ^{in a day or two} without knowing about the trouble, ~~in a day or two~~, so I started off
 for Sinjang on horseback at once. I would make it in a day to the English
 gold mine. I hadn't told Louise about the trouble, since I was afraid she
 would worry herself sick while I was gone. I just told her that the Morrises
 were coming down and as there was a ^{native} conference on ^{my} ~~the~~ circuit, I was going up
 to meet them and would be gone two or three days. As the 'gold mine' was only
 six miles from Sinjang, my friends there were quite excited when I told them
 about the mob. ~~xxxxx~~ They advised me not to go up there alone. They said
 they would organize a rescue squad to go over there on horseback to get Mr.
 and Mrs. Morris. "No," I said, "I can't let you do that now. On the basis
 of the meager information that I have because it might turn out that my church
 leader was ^{afraid} ~~scared~~ and this was merely a threat; then we would all be made to
 look foolish. Just be ready to go at a moment's notice. I'll go ahead. If it
 looks bad I'll send a messenger on the run to come and get ^{us} ~~you~~." They finally
 agreed to this. One of them, Mr. ^{Cady}, brought a German cavalry pistol, a
 repeater in a holster fastened on a belt. He put the belt around me and showed
 me how the lid on the holster had a touch button catch. If one touched the

button the lid flew open and your hand fell on the pistol handle.

I protested, but they all chimed in saying, "We won't let you go along unless you take the pistol. It is a dangerous situation." So I pushed the pistol around under my raincoat/ ^{and forgot all about it.} I went alone to Sinjang and seeing from a distance that the main street was crowded with a noisy lot of rough looking men, I circled the town and slipped into the church compound from a back alley. There I found that Charlie Morris and his wife had already arrived. They had come the night before. They had heard all about the affair from the people and ~~were~~ ^{were} nervous, not knowing just what to do. I told them about the mine 'squad' and of their promise to come if things were threatening. And I said, "I think you should send word and tell them to come because of Mrs. Morris." A few armed Westerners will have a wholesome effect on the Tonghak leaders who can touch off mob action. "I don't like to think that my faith in God's protecting care is so weak that I have to call on men with guns!" said Charlie. "But," I said, "I think God wants us to use our heads. 'He' will honor our positive actions with safety." "Well, I'll send a note," said Charlie, and ^{running} off went a man/to the mine. Then we talked over the situation with the older Korean preacher who had come with Morris. We formulated a plan of trying to get the Tonghak leader to come and sit down ~~to~~ ^{and} talk with us, thinking that if we offered to give back the shrine building, maybe we could settle the problem and save the church and its members from violence. So we sent off a messenger to ask the leader to come. But soon the messenger was back: "If the moksa want to see us they can come where we are." So Morris, the Korean Pastor and I decided to follow the Korean messenger to the Tong-haks..

(to here)

So Morris and I and his Korean pasture decided to follow the messenger to the Tang-ik leaders. We had to fairly elbow our way along the streets through the seething natives. Soon we were at the head of a long procession of angrily gesticulating men. We were led up the side of a hill toward the Shrine building in question on the the front porch of which the leader, conspicuously dressed in black foreign clothes, was standing while he harangued, in a loud voice, the crowd around him. He happened to be facing in our direction when we arrived within speaking distance. We tried to salute him in Korean style. He pretended he did not see us and kept on talking. After waiting a few seconds we looked around us and could see and feel a frenzy working up. Insults were being shouted at us. We worked our way toward the porch. Suddenly looking around I saw Koreans on the back edge of the crowd stooping over to pick up what I guessed must be stones. I swung back sharply and the pistol holster bumped my leg. Without thinking I touched the spring and the gun was in my hand. I felt the crowd pushing around me closer. I again without thinking and instinctively raised my hand/~~at~~ the gun was pointing at the leader on the porch. He saw the gun immediately and thinking I was going to shoot him, yelled in fear, "Don't shoot! Don't shoot!" The Koreans around us fell back leaving a cleared space. Seeing that I ~~had~~ unwittingly had got the upper hand, for a minute I breathed a prayer, "God help us." I then had sense enough to say, "I won't shoot, if you will allow us to talk with you and make these Koreans fall back away from us." So after he and the other leaders began screaming out that the foreigners were not to be touched, the crowd slowly, angrily, and mutteringly gave way. Some we could now see were clutching stones and sticks. We thrse, with our knees shaking and faces pale (at least our knees were slaking and their faces were pale) turned silently and made our way where the Koreans were now standing back letting us have an open path, back to the church and arriving there we sat silently for a little bit. Then the Korean preacher almost whispered, "They were going to kill us." He then turned to face me, "Were you really going to shoot him?" Charlie turned to me abruptly and said, "How did you get that gun? and how did it happen that you pointed it at that man?"

I said; "I can answer your first question. Mr. ^{Carly} ~~Carly~~ put it on me at the mine, and ^{ab} promptly forgot I had it. As to your second question; I don't know. I was surprised myself when the leader said, 'Don't shoot!' at which time I looked down and saw it in my hand." Charlie said, "God saved our lives." We had hardly said these words when a messenger arrived the three Tong-hak leaders had changed their minds and would come/^{and} present their demands to us. Soon three ^{tough} -looking men came and sat down with us. We asked them, "What are your demands?" Soon we found that ^{there} had somehow got boiled down to simply "Give back the shrine building." We said immediately that we would be glad to do that, and in fact had determined to do just that from the first. But we said, "If we do give back the deed which the magistrate gave to us, you must send away the crowd and promise to leave the church and its members alone. They ^{agreed} ~~agreed~~ to this and after we had served them tea, they seemed to be in a softer mood and even shook hands on the agreement when we told them that was the American way to seal a contract. With considerable difficulty these men dispersed the crowd so we turned over the deed to them and Charlie, his wife and I got started toward the mine, Mrs. Morris was in a chair carried by coolies and Morris and I rode on horses. We had just got out of the town when we met four of my miner friends coming pell-mell on horseback, well armed with pistols in their belts and clubs in their hands. When they saw us they stopped and yelled, "Harruh, you are safe!"

1906

February fifth, 1906. Dear People. How are you all today? I was telling Louise this morning that I would like to drop in on you and eat a couple of loaves of your bread and drink a couple of quarts of your milk. Of course, I wouldn't give Mother time to skim the milk. Now I miss some of the things that I used to take as a matter of course. Now you may rest assured that this boy would like nothing more than to shove his big feet under his Dad's ~~leg~~ table and take with pleasure whatever Mother put before him. Don't think I am growing away from you. I am not. I believe that I am growing ever the larger I am separated from it. I have so very much to keep me busy that I can't think of home much but still I am troubled occasionally by ~~thoughts of home~~

Arthur and I are invited out to dinner this evening so our cook will be happy when I tell him and will say, "Thank you very much, (malup-syumi-da, in Korean) This language sounds very nice, but it is mighty discouraging to me. There is so much to learn. I just plod along an hour a day and I think I will be able to speak Korean some day.

There is a saying that one can't rush the East. I think, in general, this is true but I am very happy to tell you that I have managed to make my cook hurry around at times. They can hurry if they know they must. It is interesting to study the Korean way of doing things, their characteristics. A Bishop who made quite an extended tour of this part of the Orient said, "The Japanese I admire; I pity the Chinese, but the Koreans I love." People, tourists generally, like the Koreans. I sometimes think that their love of peace and quietness develops into laziness in many cases. The Koreans usually don't starve, nor do they show much ambition to get more than the bare necessities of life.

Arthur is very busy just now drawing up plans for a new school building just outside the city wall on some property Bishop Moore bought for our new schools and missionary homes. It will be a two story brick one. I think it will be fine when it is built. This building will be used in the Union night school work and Arthur has named it "Science Hall." Dr. Noble is raising the money for it in America and now has three thousand five hundred dollars. Arthur says it will cost at least ten thousand even though labor and material are cheap here.

A very sad accident happened on the big river yesterday. In order to cross the river there are low, flat and wide ferry boats run by Korean boatmen. They take on loaded oxen and horses as well as people and when full are deep in the water. Arthur says he doesn't get on such a load for if any animal were to move suddenly it could be very dangerous. Well, yesterday one boat was loaded too heavily and as they got out in the middle of the stream something happened and the boat sank and all were drowned except the two boatmen who could swim. Arthur just told me in a very sad tone at the river when they pulled out one of the

drowned man who evidently was a farmer. He had a bag of grain on his back as they do so often when going to market. He had stupidly left it on his back--it would have only taken a jiffy to take it off--when the boat sank. And a woman went down with her baby on her back.

Mr. and Mrs. Critchot are coming up to visit us tomorrow evening. Anna expects to stay with us for a month while Carl goes with Dr. Noble out on Carl's country circuit. I hope you are all well. With lots of love, Louise.

April fifteenth, 1906, Pyongyang, Korea. Dear Loved Ones, This is the evening of Easter Sunday so I think I ought to write a bit to you. I find it hard to keep up on my correspondence as everything is so new and exciting to me just now. Anna Critchot is still with us and we are trying to get some sewing done. The new Mrs. John Moore, who lives in the new mission house just above us--(wasn't she lucky to get here first and get the new house)--is just now going out with her husband on his circuit and loaned us her sewing machine while she is away so we are hoping to do a lot of sewing. I am planning on making two shirts for Arthur and I ought to darn a pile of his socks, which I found waiting for me when I arrived.

Our cook has a strange pain in his stomach and has been away since yesterday so I've had to take over the cooking--go into the kitchen and prepare meals myself! I haven't been doing this and I don't feel like doing it. Am I getting lazy? I'm afraid you think I am. Well, on top of this, I discovered the sad fact that we are all out of bread and it is Sunday and I have a guest to tea. When I found this out I felt like I would like to give my cook some more pain this time on his back side. He should have baked bread on Friday as is the rule so now I have to get bread tonight.

Arthur preached the sermon up at the big church this morning and I sang the solo as the Bachers were both out in front. Then too I sang in a quartet in the afternoon. Master of Service and also did most of the playing on the piano of the church. We are having beautiful weather and hope you are too. Lots of love Louise.

The Annual Mission Conference, July, 1906. Louise and both went to her first and my third. Seoul to attend the Conference. In fact nearly all the wives and children from the Pyongyang station just had to go, difficult as the journey was by boat. Some new faces were shown in the conference pictures. Dr. Charles Demming, a new recruit, Dr. and Mrs. Fowell with three children were returning to our mission--he is the Pyongyang Mission doctor. And, of course the three new wives, Louise, Anna, and Matty, and four Southern Methodist visitors, Emma, Gardine, Moore, and Hanshal. Dr. Jones, and Mr. Sverger, and Mr. ^a ~~Stable~~ were in America on furlough; and Mr. Sharp, who had come out with me, had died of typhus. These three of our mission members were not there. For the first time Korean members of the conference appeared: Rev. Kim Chong-sik, the first ordained Korean Minister in the Church of Korea, Rev. Chae Pyong-hung, Pastor of Chong-dong Church, the first Methodist Korean Church of Seoul, where the conference was being held, and Rev. Yee, Pastor of our Pyongyang Church. (Of course, the three couples married in Japan were glad to get together again) Bishop Harris presided ^{over the conference} once more. This conference went off smoothly with no special problems. Everyone seemed enthusiastic about the development of the Korean Church and I got a lot of encouragement for my education projects. I got the impression that they all expected me to take the lead in making plans. I was put on the educational committee of the conference. The conference language committee reported, A. L. Becker, John C. Moore, and Carl Critchet had passed 'exams' in the language 'exams' of the third year, and recommended that all three be graduated from the course. Then I was called forward, Dr. Scranton offered prayer; the Bishop asked the disciplinary questions and made a short address; on the motion of Dr. Noble, Arthur L. Becker was received into ~~the~~ full connection in the conference. The conference took notice of our Pyongyang school by the following committee recommendations: ^{"The Pyongyang} ~~new boys'~~ School work:

has been carried on during the past year with the cooperation of the Presbyterian Academy and Mr. Arthur L. Becker has been on the faculty.

We recommend that this arrangement be carried on another year." This was adopted by the conference. ^{Misters} /Mr. Scranton, ^{and} Mr. Noble, ~~Mr. ...~~, ^{and} /Mr. Bunker ^{were} the leaders of this conference, as they were the veterans on the field.

I made my first conference report on school work in Pyongyang. I also reported the ^{and also} ~~the~~ ^{the city of} ~~the~~ Methodist Churches of ^{the city of} ~~the~~ Pyongyang.

^{the} ~~Mr. Baird~~ reports ^{was} as follows: "When I began to teach ^{in the Union School} there, there was but one Methodist boy in attendance but later there were twenty-two enrolled.

They have nearly all been self-supporting as we had a plan whereby all students who desire to do so can work half day and recite the other half.

There is only ^{one} student who is supported wholly by his parents, the rest work their way. Two of the thirteen are from the city; the rest are from

widely separated sections of the country. We ^{have} a native teacher in the school as well as myself. My wife also gives musical instruction ^{twice a} week. All the other instructors were furnished by the Presbyterian ^{mission} ~~Church~~.

Dr. Baird and one other foreigner gave full time, while Mrs. Baird, Mrs. Blair, Mr. McCune, and Miss Kirkwood all did ^{some?} more or less instructing.

There are five grades in the Academy proper and a year preparatory course. As each grade recited from four to six times daily, we have not too many instructors or recitation rooms. The total enrolment of those ~~who~~ finished the years work was one hundred and three and none were ^{enrolled} who were under fifteen years of age; The average age being about twenty years.

The course comprised of an equivalent of most high schools in America and took in Arithmetic, Algebra, Geometry, English, History, Astronomy, Chemistry, Botany, Physical Geography, Physics, Physiology, as well as Bible study and Chinese Classics. I have had the charge of the mathematical department the past year and have enjoyed the work very much in spite of the fact that I had to plunge into a new vocabulary in each of the subjects.

The moral and spiritual influence is very strong as there are no students at present in the Academy who are not Christian. The student prayer meetings are certainly the best testimony-meetings that I have attended in Korea. The students have developed a tender conscience. During the year I have had several come to me with tears in their eyes and confess to have done wrong in some way. I have tried to keep every one of the boys under my personal supervision and in doing so I have given almost every one some duty ~~to~~ ^{that} would bring them to my home. All of our house and garden work has been ~~done by these~~ done by these boys who are working a half day and going to school the other half. Of course, having five or six different students about the house for these small duties is not as pleasant as might be wished, but my desire has been to keep them busy and to bring them to a closer relationship to me and my home. I have tried to reach their hearts and sympathies.

The number of those who studied might not have been as large as desired but I feel that I have been able to get closer to the few and perhaps influence their character-development more than I could possibly have done with a larger number of ^{such} raw material. Perhaps it was more fortunate than otherwise that I could learn to handle and digest ^{by} this practice with a few. Large numbers will soon flood our school. In our educational work I think we are apt to trust in numbers and have our eyes turned away from the individual pupil. But ^{we} must not let ourselves get into the habit of thinking in terms of tens or hundreds, ^{and} think instead of how we are to make a Christian character out of this kind of that ^{type}. My relations with Dr. Baird and others of the Presbyterian Church who were connected with the Union Academy have been very pleasant. I consider that the methods by which Dr. Baird has built up the school to be very praiseworthy and I have been in some sense a student as well as a teacher of a system which has been instilled by many years of labor in striking contrast to the predominance of native

schools. I am convinced that boys or young men who spend six years in work at Pyongyang Academy will be fitted for the best offices in our Church and Schools. The fact that our union work of the year was carried on in the Presbyterian/^{building} formerly called the Presbyterian Academy Building, was a source of some trouble to me all the year. The first difficulty, as I mentioned before, is the fact that many refused absolutely to attend the school which although it was called "Union" was predominantly Presbyterian. And then those who have attended have not been able to feel that it was their school. It is only natural that these who are beginning Academy work should think that a separate school would be better as they know or think nothing of the difficulty of handling a school course of this size covering five or six years. It is easy to see why a few students in the lower grades of the school taught mostly by Presbyterian teachers and regulated mostly by Presbyterian regulations should feel that they were a very small factor in the working of the Union School."

RP As supervising pastor of the Chulsan circuit I reported as follows:

"The Chulsan circuit is composed of four churches, ~~two~~ two within three miles ~~within three miles~~ of Pyongyang, one within five miles and one within seven miles. I can easily make a trip on Sunday to any one of the churches. Two of the churches have been in existence for eight or ten years while two are a late addition. The older churches have a total enrollment of two hundred and sixty-nine while the other two have only one hundred and thirty-one in all. The central church in Chulsan has an enrollment of two hundred and nineteen and has the largest church building. During the past year two hundred names were added to the role and thirty-six were baptised on the circuit. There are boys' schools in Chulsan and a girl's school, ^{and} a night school for young men. Two of our students in the Pyongyang Academy came from this circuit. The circuit had given ~~the~~ ^{the} entire ~~salary~~ ^{Salary} of the native pastor, for the first time

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Chinese so he has to do some translating in preparing lessons. ^RU. to now we have had to order all the things we needed from the U.S. or Seoul. If our storeroom stock was depleted then we had to borrow from our missionary neighbors or go without until we could get some more. We get stuff from San Francisco or ^{Wash}Montgomery in Chicago. It takes about four months so we have to plan ahead and it is difficult to know our needs so far in advance. Now a Chinese merchant, ^RLee An, had started a store just for those who wish to buy foreign goods. He'll ^Rhave all kinds of canned goods, cotton goods, dishes, lamps, soaps, etc. so if we run out of something we can buy a substitute at a reasonable price. The merchant says he expects it to pay and has already imported ^{goods}. He hopes to have our trade and promises to save us money if we do. Well, we will see ^RDr. Powell, our nearest neighbor has a new phonograph which we are all enjoying very much indeed. I swing my clubs to the music on one of the records: I am going to have a class in club swinging for the children of the missionaries. I am so happy; I expect my own piano to arrive from America in only four weeks now. Arthur says he would rather hear me play ^{be recreation} than ^Rrecreated in any other way. Isn't it nice of him to say that? My Arthur is the best of all. Now I must close. Love, Louise.

Letter to W. C. Rufus a school friend and classmate. September thirtieth, 1906, Pyongyang, Korea. Dear Friend, I received both your letters, the last one dated August tenth. I am just answering them. I hope you will forgive me this delay. I'll try to do better next time. You can't imagine how much pleasure it is to us way out here in Korea to get a letter from old Albion friends. Your letter telling about your call to the ministry of the Methodist Church was joyful news ^{we} to ~~us~~ as you know how much I have hoped and I believe prayed that you would be led into the ministry because you have great talents. But I am still praying that the Lord may bring you and your wife, land, to Korea as missionaries since Korea needs men such as you especially in education. So I was glad that your heart was being led toward us. If I can give you any information that will help you make a decision, I shall be glad to

furnish it. I think the mission board is looking for a man and wife with your qualifications so if you want to come correspond with Dr. Leonard, Mission Board Secretary. Just now I am sure there is no place where mission work is so productive. The last ^{two} years the native church has had a phenomenal growth. For instance, here in Pyongyang district, the numbers have doubled. Now about three thousand attend services regularly. For every missionary here (two men evangelists, two women evangelists, one educational man, and one medical doctor) are daily going beyond their strength with ^{the} demands made upon them. To give you an idea of the burdens some are carrying; ~~Dr.~~ John Moore ^{has} thirty-five churches ^{to supervise} in which the membership ranges from three to ~~fifteen~~ ^{one} hundred ^{are spread} in each church. These churches ~~run~~ over a territory as big as several counties in the U.S. and he has poor transportation and roads to contend with. He can not spare time to reach to the heart of ^{very many} individuals, he has to spread himself over so much space.

My school work begins on October fourth. We plan to begin college work this fall as there were several graduates from the Academy this last spring. Of course they are Presbyterian boys who have studied with Dr. Baird for five years. Some of them will teach elementary courses in our high school this fall while studying in the college course. Of course the present standard in the beginning will not be up to the American standards but will be improved as the high school teaching gets better. I'll have charge of teaching mathematics in high school and ^{the} Freshmen ^{in the} college. ^{the} In ~~the~~ high school I'll teach arithmetic in three grades and algebra and physics in the fourth year besides a class of Bible study. In the college, it ^{is} will college algebra, geometry, and trigonometry as well as Physics. Of course, I will not be able to cover as much as I would be able to cover in the U.S. since we do not have any text books. We do have some Chinese text books which the students read very imperfectly so I shall use some ^{translations} ~~translations~~ which they easily learn to understand as

they have learned some English. (The Presbyterian mission doesn't permit much English teaching.) However we are working with a bunch of well selected, bright boys so are making good progress.

The Methodists are building a Science Hall which I hope can be in use two or three months from now although we don't have even desks or chairs for it ^{as} yet. You see, we have to live and work with faith believing that God will furnish what we need as we go along. He has given us a good sized, substantial building and He knows that we need furnishings for it! I have spent a good deal of my precious time these last few months supervising the building of this Science Hall. It is a stone and brick building built by masons and carpenters who have as yet had very little experience in building western style structures and the contractor appears to be out to ~~use~~ ^{squeeze out} as much money as he can. I hope to hear from you again soon. Your old school friend, Arthur.

October sixth, 1903, Pongrang, Korea. Dear Family at Home; How are you? Arthur is as well as ever, but I haven't been feeling very well the last few days. It is beginning to get cold now. I have a fire in the dining room every day. I have brought my plants in the house, for we might have 'a frost' any time soon. My house boys have the washing out and the bread is baking and it is just eleven A.M. School starts October tenth and the boys want to get the house work done. This week I am going to have them paper the kitchen and the sitting room, after washing the wood work and the windows. This will be a good way to teach the boys cleanliness. Next week I'll have them paper the dining room -- all with white paper -- we need all the light we can get. Won't we look clean and nice then! When school begins, then my study of the Korean language will also begin. One of the upper class students will teach me and now I am eager to be able to talk to these boys and explain things. . .

Last Wednesday at seven-thirty, James Edward Critchett made his appearance. He is a little fellow and weighs only six pounds. Both Anna and James are doing well. Anna wanted me to come and be with her at the

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birth and I had planned to go to Seoul where she was, but Arthur said he didn't think I was well enough and sent them a telegram. It was just as well since the trip would have been hard and Anna really didn't need me. I teased Arthur about this and said he didn't want me to go because he didn't want to be alone in his house for even a week or two!

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A. L. Becker

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Yes, Mother Becker, your son is growing a mustache. He goes around saying, "Even though I am not a father, I have a mustache anyway" and, my, doesn't he put on airs over it. He goes to the mirror and says, "What a dear, sweet little mustache!" But this dear, sweet little red mustache will have to ^{come off} soon, as I couldn't allow him to develop pride in such a trivial thing and, incidentally, get his mind off his dear, sweet little wife, could I? Ha. Ha! ~~We expect nearly all the Pyongyang missionaries of the Presbyterian Mission to come to Seoul soon.~~

We expect nearly all the Pyongyang missionaries from the Presbyterian Mission from Seoul soon. They have been attending their annual meeting there. A new lady worker has just arrived in our mission. She is a vivacious bright-looking girl and we all think she will make a good missionary. Her name is ^{Haynes} ~~Hans~~. Also a Mr. and Mrs. Williams are due to arrive in Korea in a few days--new recruits for the Methodists.

We just received a nice letter from Professor Goodrich of Albion and he said he had heard from my mother who told him she expects to leave North Dakota about the middle of October and she will visit you folks. I hope she gets a good rest, a visit with you, and decides to come out here. That is what I want her to do. Other mothers and fathers visit their missionary sons and daughters in Korea so it isn't really such a big undertaking as she seems to think. I had Dr. and Mrs. Noble down to dinner one day last week and I am planning on inviting fifty others but not all at once, of course. We had the great pleasure of meeting the Senior Commissioner of the Salvation Army of England and America. His name is Railton and ranks next to General Booth. He gave an address to the Koreans at our big Mansan Church. Dr. Noble interpreted. He inspired the Korean Christians to take a day and go out two by two and visit their non-Christian neighbors. We enjoyed his message too. Day after tomorrow, Dr. Jones of our mission, is coming up to help teach Bible class for two weeks. You know, he was in Seoul when Arthur arrived, and Arthur thought a lot of him. Then he went to America to work in the Mission Board as he was such a fine public speaker. He has just returned to Korea this fall.

and we are all anxious to see him as he has such a big reputation in all phases of missionary work. Mr. Morris, Charlie, called yesterday and he said, "I'll tell you, Mrs. Becker, I hear everybody singing your husband's praises. They all think he is a fine teacher." "So he is," said I. Love to all, even to Lula's young men, Louise.

Pyongyang, Korea

Kalamazoo District, Michigan, U. S. A.

1906 Dear Friends, As the time has come for me to make another report to you, I will proceed to a pleasant duty. The last three months have been extremely busy ones. Early in September we had a week's bible study with the other missionaries of Pyongyang both Methodists and Presbyterians and I was benefited greatly. I learned to take Christ into my everyday life as I hadn't done before and I'm sure that my faith and love is stronger and I have received many answers to my petitions. As you know my principle work is in the school. The development of union work in the tea academy has been wonderful. When school opened this fall three hundred and fifty prepared themselves for enrollment in our high school and college. We started our college classes this year. The total number of old students was only one hundred, so you see we have a tremendous overbalance of new students! What did we do with them? I must confess we had a hard time because we didn't as yet have room for them. Of course, our Methodist Science Hall was not finished when our school opened. But knowing we would soon have enough room for them we stretched every facility in nearby buildings for temporary rooms. About ten per cent returned to their homes when they found out what enrolling would cost and another ten per cent went because they couldn't meet the entrance requirement of previous preparational studies. There was one difference about our applicants that made them easy to handle. They were mostly from Christian homes. Many are very promising bright boys eager to learn, but they come from poor homes so will have to work their way. To allow these devout ^{and determined applicants} about one hundred of them, to work half a day and study half a day and also to ^{avoid} ~~make~~ too crowded classes, we decided to have two sessions a day in the High School; one session in the forenoon and one session in the afternoon, allowing a half day for work when necessary. Mr. Baird and I had to

devide up the job of superintending; I took one session and he took the other. We had to use all the college boys who were graduates of the academy as teachers in the high school so the college classes ^{were} also half day sessions and became almost teacher training classes. Thus you see that ^{with} teaching and supervising I have had to be at the school most of the time from Monday to Friday also after school hours I had to look after the working boys providing and supervising work. // On Sundays I go out to one or two of the Churches in the Chalsan circuit just across the river next to the city. We call it the 'Great East River.' For example, November eleventh, I walked out to the Chalsan village, five miles, and arrived about ten A. M. I immediately began examining candidates for ^{Church membership} ~~Church~~ ^{membership} ~~membership~~ for baptism or for full membership, having each one come into a small room seperately. My helper and I questioned them orally. ~~then~~ I was engaged in this until two P.M. there were so many. After eating my lunch at two thirty, we began our service, with over two hundred present spread out into the wings: in one wing were women and girls sitting on the floor crowded together, in the other wing were men and boys also sitting on the floor crowded together. The pulpit was in the angle between. This is the usual type of country church, little or big. After the sermon I batised ten babies and twenty-four adults. Then I took fourteen into full membership and nineteen on probation. Hoping to hear from some of you soon, I am sincerely your missionary friend, Arthur L. Becker.

Comments on happenings in 1906. The outstanding thing of the year was the inauguration of the Union Educational Work with the Presbyterians. The idea of union work started at the conference of missionaries in Seoul, 1905. Dr. Baird of the Presbyterian Mission in Pyongrang and I engineered the project, and took responsibility for ^{the} teaching, and ~~developing~~ ^{developing} support among the native Christians. It was accepted very slowly by the Methodist youth as all the school work at first had to be done in the Presbyterian Academy building situated on the Presbyterian compound and the ~~small~~ number of qualified Methodist boys was small, only about ~~twenty-five~~ ^{in comparison} to the hundred or more Presbyterian boys previously

enrolled in the school. The Presbyterian Mission had been carrying on this school for about five or six years before I came, Dr. Baird in charge since the beginning. I was certainly enthusiastic for this 'union' as I was willing to start teaching there when I had the promise of only three Methodist students to attend with me. However soon others were allowed to attend so later I didn't feel so lonesome. I started off with a rather heavy schedule of mathematics, arithmetic, algebra and geometry. Now I had to labor with this new vocabulary in Korean. Fortunately, I could put my problems in figures on the blackboard and have the boys use the textbooks printed in Chinese, pure Chinese, in China. So some of the ideas that some of the boys got out of their text books was weird to say the least. But the teaching was only part of my troubles, most of the Methodist Christian boys who qualified were from poor families so I had to have help if they were to study. So I undertook to help them by finding work for them. The whole curriculum was arranged so that the boys could study a half day and work the other half day. Most of the Presbyterian students were working pupils too so it fit into Dr. Baird's routine too. By the end of the year I was giving help to twenty ^{Methodist} boys. During the first half year, money to pay their wages, had to be secured from various sources. Most of these boys were doing real useful work and getting normal wages by the hour. I received some from American churches scholarship money/which was applied on these boys ~~which was applied~~ by the consent of the donor. To keep these boys in work and to keep them in jobs took a lot of my time ^{even more} and also some of my wife's time, as some of them were doing house and garden work--even the cook was a student. Then I had to take an examination on the third year's work in the Korean language course and also get off a second year's work of a theological course. I had, of course, all along the overseeing of the construction under Dr. Noble, who was ^{an} experienced ^{builder}, of our new "Science Hall." This was our Methodist contribution to the Union School. Our contractor, a Chinese man, fizzled out after the foundation was laid so we had to get another Chinese to take over and finish the job. Even at that, the building with all our efforts, was far from a perfect job. But tin roof and all we were proud of our three story building. It was a most welcome addition to our educational plan. The Science Hall was a three story

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building with about two and a half times the capacity of the Presbyterian Academy floor of Science Hall building which was a Korean style building. The basement was meant for laboratory work. The second story contained four large recitation rooms, each large enough to seat a class of fifty, and the top floor was given completely to a large assembly room and a couple of offices. The Science Hall was about four hundred yards from the Academy building, not as near as we would like, but a nice road between--made by the students. A schedule arranged so that not many classes had to change buildings made it possible to use the two buildings without much trouble. The teachers got exercise walking between the buildings and I strung up a wire between the two buildings with a bell at each end so that we could keep our class time synchronized. The year before, I put up a telephone line between the Presbyterian and Methodist Missions; the phones, by the way were bought from Montgomery Ward's. I put phones now in our two buildings so that now we could call between offices if necessary. This took some of my time since the phones sometimes needed repairs and I was the only one who could do this work. I was willing, for the time it saved me and, think, of the time it saved all the others! It got a lot of thanks and many contributions for the telephone line and were our Methodist Korean boys proud of our Science Hall! It far out shone the Presbyterian building in accommodations and the building itself was quite conspicuous too, as it was on the top of a hill outside the city wall and could be seen from many parts of the city and country around.

Bishop Moore in 1904 gave us money to buy up the land just outside the wall our Mission buildings being just inside the wall. We bought all the fields around the rocky hill but this rocky part was just called waste land--no value in Korean eyes. I had my Korean boys build a wall around this property and there we built our Science Hall. 'Science Hall' was the name I gave it in consultation with Dr. Noble who first thought of getting money to set up what he called an "Industrial School" building. ~~at~~

I had very good health--I can't remember in those days of ever getting a 'cold,' and I had a great deal of enthusiasm for Sunday work too. Nearly every Sunday, I

rowed across the river to the Chilsan circuit, which consisted of six churches, (only two when I started) ^{to} visit and took over the supervision) I would visit one or two churches every trip preaching, ^{and} examining candidates for baptism or membership. The nearest church was over two miles from the city and the farthest about seven miles. I always walked and it gave me needed exercise. Incidentally in 1906 I examined and enrolled two hundred new members on the circuit. (I also baptised thirty-six more) which nearly doubled the membership in one year. Week days, especially in the evenings, I developed a church group at the chapel down in the center of the city. This chapel was later called (Appenseller Memorial) ^{Methodist} This large native style building and property was bought with money sent by two Theological Seminaries. I had prayer meetings and a night school for young men there and this proved a good preparation for high school and college. A Sunday morning service was always held there and the congregation grew rapidly with a large proportion of women and children. During this year, ^{while} almost living with Korean young men not to speak of the very young and very old, ^{who were} all thirsting for a new life and wanting to know how to get a better all-around-life, ^{I gained} a deep sympathetic in sight into the limitations and aspirations of the native Korean mind at this time. Perhaps my sympathy for them was the greatest help I gave them and perhaps that was what they needed most; for ^{they had} ~~on their~~ rather fantastic ideas of what a western education could give them ^{cultivation} ~~(fantastical realization~~ without long years of effort) - was what they visualized. In my very inadequate language, I often wondered how much I got across, but I went ahead hoping the Holy Spirit would convey what I physically could not hope to do!

Well, anyway, I had enthusiasm and I sincerely wanted to help." So I taught. I tried to educated those who wanted to learn so badly: It was like giving water to a thirsty man or food to a hungry child! But I wondered how much practical education ^{for their lives} these students got from me. However I was very happy in 1906 because I was teaching subjects I liked and five or six hours ^{a day} / didn't seen a heavy schedule at all. But Louise, my wife, must have been lonesome a lot of times for she was so not to the Korean life and did not have the urge I had to learn the Korean language

so could not associate with the Korean women and was still afraid of the "heathen men" and was so interested in her home making that she didn't like to go out without me. I tried to put recreation and walking with her on my social schedule but I had so much I was trying to be responsible for that these practical plans were all too often pushed aside for so called emergency work. I wanted above all things to make good and knowing this Louise stood by like a Trojan and never or almost never complained although she must have thought that I was over conscientious ^{as} to duty. During this year I can say that I gave everything I had however inadequate it may have been to meet the needs. I developed confidence as I got my feet firmly planted in the Korean educational field. Here I felt that I had talents and ideas that not even the true ^{regulars} "pros" such as Noble, Mortis, and Moore, who were all graduates of a seminary and naturally were proud of it. They finally gave me due honors for my specialized job. As I discussed schedules with Baird and McCune who were both trained and experienced educators I soon took my place and was acknowledged as ^{their} equal. I felt confidence of leadership ability. Just what was the source of my confidence? My fellow missionaries in Pyongyang--all of whom I respected ^{heartily} and was glad to call them personal friends, ~~they~~ often expressed their confidence in my ability to handle the conflicts and educational problems of the mission. I had some good training in ^{the} normal department at Albion. I had a lot of contact there with Dr. Fall, the Chemistry teacher, ^{and with prominent educators} and with Dr. Goodrich, the Bible and Literature teacher, both considered to be model teachers. These two inspired me to be a good teacher and thus I took up 'education' as a life work. Somehow association with Korean young men inspired me. There is not much use in trying to help people just because we feel it our duty as a part of self-righteous intentions, ^{that will only} drive them away. But if ^{one is} spontaneously interested in the development of the young ^{like} can share their feelings and the golden rule seems plain common sense to them. The greatest problem of those early days in Korean educational circles ^{in those early days} was how much English should be taught. We have seen that already in Paejae School how it shifted from an all English curriculum to a part English and even a no English curriculum in the ten years of its existence and there was still ^a question ^{was} on the subject even then. The Presbyterian

Mission of Pyongyang, dominated by Moffett, was quite sure that they only wanted a limited amount of the English language taught to their high school and college students. Their main objective in general education was to produce native Christian leaders and preachers. The majority of them felt positive that the study of English tended to divert students from Bible study and the church vocations. They believed that a limited education would be sufficient for the leaders of the native church partly because the need of leadership in the young church was so great that larger numbers could be produced in a shorter time. Development of the individual should be guided by the development of their local church group. The Methodist missionaries were more liberal about their church education, willing to give them broader training and English study hoping that the majority would become leaders in social reform as well as in religious, ethical, and moral rebirth of the individuals who joined the native church. Naturally, I was the type of educator that felt that no limits should be put on an individual's desire to learn. Any subject that would broaden and deepen an individual's intellectual appetite should be offered and if the Korean boys wanted English then I'd give it to them along with science, mathematics, history, literature, and Bible. I liked to teach science and I was willing to teach English if necessary, but I also felt that Bible teaching was essential and fundamental. I always asked to teach a Bible class several times a week in the school as I believed that a spiritual rebirth was basic in establishing a trustworthy character in the student. In the debate the missionaries had in Pyongyang, the Presbyterians were largely lined up on one side and the Methodists on the other side, so a cleavage began to show in the ideals of education ~~as~~ applied as applied to the youth in the Union School even the year of 1906. I, during this year, thought that certain picked youths should alternately be sent to the United States for graduate study but didn't dare mention it even to those in my own mission. In 1906 there was a peculiar political situation in Korea. During the Russo-Japanese War, Japan announced a protectorate over Korea and Marquis Ito was sent to Korea as Resident General. The administrative power of the Korean King was gradually taken over by Ito, and in 1906 no

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administrative act of importance could be executed without the approval of the Resident General Ito. The King was ^{practically} ~~firmly~~ a prisoner in his palace. A Japanese ~~agent~~ ^{directive} was placed in every department of the government and he soon dictated what was to be done in these departments. The Korean officials still held offices in a nominal way but were powerless. In Pyongyang the Korean Governor carried on with a Japanese beside him in his official duties. The Korean officials knew their ^{future} was hopeless and lost all interest in governing. All they wanted was a nice retirement allowance.

Ito was, indeed, one of Japan's greatest leaders and he tried hard to carry out this most difficult job with as little friction as possible. The old Korean government was incapable of carrying out a more efficient reform. The Japanese insisted on necessary fundamental changes so a modernized government could function. Korea had almost no men who were trained to even understand what the Japanese wanted to do so that Japanese people had to be used all along the line. Few of the old Korean officials had even studied the Japanese language and most all were stubbornly opposed to any change to a new way. The King took his cause to the Hague Peace Conference by sending Hulbert there and Hulbert also acted as the King's special envoy to the United States. However Theodore Roosevelt would not help the King and rather favored the "Protectorate". The missionaries ~~could not help~~ ~~but~~ felt sorry for the King but couldn't help feeling that his old government was rotten to the core and ready to fall of its own accord. We mostly felt that "Ito" was saving the country from a chaotic situation and that his usurpation of power was only temporary just as Ito protested. The Korean people didn't really understand in 1906 what ~~really~~ was happening to their country. In fact, there had been almost no nationalistic spirit. The people were really glad that the old governors and magistrates had been taken off from them; ^{about} ~~all~~ ^{officials had} these ~~men~~ thought of was to squeeze a little more money from the people, so naturally the people didn't love them much.

Now a few pages of my diary. January 11st. Louise and I celebrated with a chicken dinner and afterwards she played me a number of pieces of music on her piano

Rev. Graham Lee

Yong Yang, Korea

#202

Oct. 11 - 1906

Dear Mother:-

You are so good to me to keep writing so regularly when we are so dreadfully slack about it. We do appreciate it. I have a little breathing spell just now so I'm trying to see if I can't get a letter off to you. Your last letters telling about James Myra's accident, and also about James hunting trip came all right. . . . Got this far and a man one of our evangelists, came in and I had to talk to him. He is here yet, and I am trying to have my secretary write a letter for him to take, and write this to at the same time, so it's gone all day long, and every day about the same. In the evening, if I haven't some meeting on hand, I go to bed right after supper. This noon Blanche and I were invited to take dinner at a Korean house. We enjoyed the dinner all right, but at present my stomach feels as if it were full of rocks. I knew it would be so, but we had to go - that is part of the business. What a time Myra and James had. That was a fine mix up of horse buggy and people. What a blessing that they were not killed. It reminds me of the time I found that man by the roadside with his head split open. The next time James hit his horse a clip he had better select a place where there are no trees.

banks or wire fences.

I wish I could go chicken shooting, and see Tom at the same time. I do hope Tom will make a success of his business.

We have just finished our annual meeting held in Seoul. Blanche didn't go down, but Mrs. Webb went for a week. Had a good meeting, but we missed Moffett dreadfully. It was like a machine trying to run without the balance wheel. Am so glad you like Moffett. - I knew you would. He is the king missionary of Korea.

The mission decided that I was to give a good deal of time to the Academy this fall, so I shall not be able to travel much in the country.

Sam Davis gave us five thousand dollars for our industrial department, and it is going to keep ~~us~~ us hustling to look after this department and all the other work I have. The Academy has just opened with a large number of new students. We have united with the Methodists in a union institution, and the work is growing by leaps and bounds.

Lee

Last year we enrolled about 160 students, and this year I think we will have double that amount. This land is waking up and the desire for education all over the country is very great. Ten years from now there is going to be a very large educational institution here.

We are getting the start for a big university. Heretofore we have had only an academy, but this year the college work begins. Our Philological department is well started with fifty students, and the medical department has a good start in the doctor's class of about twenty. We are getting ready for large things in this land. Another man has just come in so I must stop again. This time it is the head man of the industrial department. Well I'm finished with time and now perhaps I may get in a few more sentences while I was in Seoul. Gra had spell of dysentery, but he is up and

around again, and about as lively as
ever. That youngster is full of spring²
The other children call him the "dodger"⁴
We have two teachers for the children
now. A Mr. Styles, who has been a teacher
for years in California, and who some how
or other got out here to the East, is
teaching the older ones and Miss
Armstrong still keeps on with the
youngsters.

Mr. Styles is an experiment
- he is to teach the children for half a
day, and the balance of the time is
to teach English in the Academy.

Here is another man. - carpenter this
time The carpenter has gone,
and ~~no~~ who will be next I don't know.
But it is growing dark, so I'll have
to stop awhile. Did I never tell
you that I received that fine
letter you sent? I've hardly been
responsible for some months need
- I shall I don't know.

Lee

I did receive it - and I want to thank you for the loan and thought that I would write with it.

While I was in China I ordered a lace collar for you, and just received it while in Seoul this time. I enclose it with lots of love. It is a sample of the lace work that is done in one of our mission schools.

I really must stop now. Both Blanche and I send our best love to all the dear friends and relatives. Was so glad to get the word from Aunt Linda. It was so kind of her to remember me.

Your affectionate friend

Edith Lee